

REPORT
OF
NATIVE PAPERS

FOR THE
Week ending the 16th June 1883.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Monthly.				
1	"Bhārat Shramajivī"	Calcutta	2,100	
Fortnightly.				
2	"Bhārat Hitaishī"	Burrisal ... ..	.....
3	"Sansodhini"	Chittagong	600	
4	"Purva Pratidhwani"	Ditto ... ..	.....
5	"Tripurā Vārtāvaha"	Comillah ... ..	.....
6	"Prem Prachārinī"	Nawabgunge, Barrack-pore.	.....	Bysakh 1290B.S.
Weekly.				
7	"Ananda Bazar Patrikā"	Calcutta	700	11th June 1883.
8	"Arya Darpan"	Ditto ... ..	.....	8th ditto.
9	"Bangabāsi"	Ditto ... ..	.....	9th ditto.
10	"Bārtābaha"	Pubna ... ..	.....
11	"Bhārat Bandhu"	Calcutta ... ..	.....
12	"Bhārat Mihir"	Mymensing	671	
13	"Bengal Advertiser"	Calcutta	2,000	
14	"Bardwān Sanjivani"	Burdwan	296	12th ditto.
15	"Chāruvārtā"	Sherepore, Mymensing ... ..	.....	4th and 11th June 1883.
16	"Dacca Prakāsh"	Dacca	350	10th June 1883.
17	"Dūt"	Calcutta ... ..	.....
18	"Education Gazette"	Hooghly	745	8th ditto.
19	"Grāmvārtā Prakāshikā"	Comercolly ... ..	.....	9th ditto.
20	"Halisahar Prakāshikā"	Calcutta ... ..	.....	9th ditto.
21	"Hindu Ranjikā"	Beauleah, Rājshāhye	200	6th ditto.
22	"Jātiya Suhrid"	Calcutta ... ..	.....
23	"Medini"	Midnapore ... ..	.....
24	"Murshidābād Patrikā"	Berhampore	487	
25	"Murshidābād Pratinidhi"	Ditto ... ..	.....
26	"Navavibhakar"	Calcutta	850	11th ditto.
27	"Paridarshak"	Sylhet ... ..	.....	3rd ditto.
28	"Prajā Bandhu"	Chandernagore ... ..	.....	12th ditto.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI—concluded.				
<i>Weekly.</i>				
29	"Pratikár"	Berhampore	275	8th June 1883.
30	"Pratinidhi"	Calcutta	.....
31	"Rajshahye Samvād"	Beaulah	.....
32	"Rungpore Dik Prakāsh"	Kakiniā, Rungpore	250	
33	"Sādharani"	Chinsurah	500	16th ditto.
34	"Sahachar"	Calcutta	500	
35	"Samaya"	Ditto	.....	11th ditto.
36	"Sanjivani"	Ditto	.....	9th ditto.
37	"Saraswat Patra"	Dacca	.....	2nd ditto.
38	"Som Prakāsh"	Changripottā, 24 Perghs.	.....	11th ditto.
39	"Sudhakar"	Mymensing	.....
40	"Sulabha Samāchār"	Calcutta	4,000	9th ditto.
41	"Sribhatta Prakāsh"	Sylhet	440	
<i>Daily.</i>				
42	"Samvād Prabhākar"	Calcutta	700	8th to 12th June 1883.
43	"Samvād Purnachandrodaya"	Ditto	300	11th to 14th ditto.
44	"Samachār Chandrikā"	Ditto	625	8th to 12th ditto.
45	"Banga Vidyā Prakāshikā"	Ditto	500	
46	"Prabhātī"	Ditto	.....	12th June 1883.
47	"Samāchār Sudhābarsan"	Ditto	.....
ENGLISH AND URDU.				
<i>Weekly.</i>				
48	"Urdu Guide"	Calcutta	365	9th ditto.
HINDI.				
<i>Weekly.</i>				
49	"Bhārat Mitra"	Calcutta	500	7th ditto.
50	"Sār Sudhānidhi"	Ditto	200	11th ditto.
51	"Uchit Baktā"	Ditto	.....	9th ditto.
PERSIAN.				
<i>Weekly.</i>				
52	"Jām-Jahān-numā"	Calcutta	250	8th ditto.
URDU.				
<i>Weekly.</i>				
53	"Akhhār-i-Darussaltanat"	Calcutta	.....
<i>Bi-weekly.</i>				
54	"Amir-ul-Akhhār"	Calcutta	.....
ASSAMESE.				
<i>Monthly.</i>				
55	"Assam Vilāsinī"	Sibsagar	.....
URIYA.				
<i>Weekly.</i>				
56	"Utkal Dīpikā"	Cuttack	200	
57	"Utkal Darpan"	Balasore	160	
58	"Balasore Samvad Vāhikā"	Ditto	125	31st May 1883.
59	"Purusottam Patrikā"	Pooree	.....	28th ditto.
<i>Fortnightly.</i>				
60	"Mayurbhunj Pākshik Patrikā"	Mayurbhunj	.....
HINDI.				
<i>Monthly.</i>				
61	"Kshatriya Patrikā"	Patna	.....

PUBLIC ADMINISTRATION.

The *Cháru Vártá*, of the 4th June, contains an article highly eulogistic of Major Baring. The Editor expresses regret at the news of his approaching departure from this country, particularly at this time. Egypt's gain is India's loss.

CHARU VARTA,
June 4th, 1883.

Major Baring.

2. The *Sáraswat Patra*, of the 2nd June, remarks that the agitation over Mr. Ilbert's Bill has revealed the force of native opinion. As regards that measure itself, the Anglo-Indians, as represented by the *Pioneer*, are now talking of a compromise. The Editor thinks that Government should agree to this.

SARASWAT PATRA,
June 2nd, 1883.

Agitation over Mr. Ilbert's Bill.

3. Referring to the recent contempt case, the Editor of the *Samáchá*

SAMACHAR
CHANDRIKA,
June 8th, 1883.

The contempt case.

Chandriká, of the 8th June, observes:—The offence with which Surendra Nath stood charged can hardly be called a contempt of Court, from the fact of its being committed outside the Court premises. However, the dignity of the High Court would have been preserved had their Lordships, instead of sending the accused, as they have done, to jail, visited him with a fine. There is not the least doubt that the hard sentence passed by the High Court on the Editor of the *Bengali* was owing to the manner in which the *Bengali* had criticised the Native Jurisdiction Bill. The High Court was not able to make a distinction between Surendra Nath who was a defender of a Bill which, when passed into law, would put an end to the national superiority of the Englishman and Surendra Nath who had offended its own dignity. In the recent trial the High Court could not preserve the reputation which it had hitherto enjoyed. Considering how easily did the High Court lend itself to party interest, the Government ought to indicate the extent of jurisdiction which the Court should henceforth exercise. Not only in the recent trial but in numerous other instances also (viz. his interference with the Branson affair, his writing a disparaging minute on the withdrawal of the Attorney's resolution), the Chief Justice has given proof of his somewhat excessive sympathy with men belonging to his Court.

4. Referring to the movement got up against the Criminal Procedure Code Amendment Bill, the *Uchit Baktá*, of the 9th June, remarks:—It seems that the number of Englishmen who oppose this Bill is but small. It is the Eurasians—men who have no sort of interest to oppose the measure—who are chiefly loud in their opposition against the Bill. It behoves the Lieutenant-Governor to point out their mistake, but it seems that His Honor is unwilling to do so for fear lest this course should shake their loyalty to Government. But the fact, as evidenced by the late Mutiny, is that these people have really no loyal feelings towards Government. During that crisis, when fortune favoured the Sepoys, the Eurasians adopted the Mahomedan dress and read the Kalmá, but they resumed their hats and coats as soon as the tide of victory turned against the mutineers.

UCHIT BAKTA,
June 9th, 1883.

5. The *Bangabási*, of the 9th instant, referring to the now notorious advertisement published in the *Englishman* newspaper, with the view of insulting educated Bengalis, gives the substance of Mr. O'Donnell's question to the Under-Secretary of State in the House of Commons, and the reply given by Mr. Cross. It then notices the apology published by the *Englishman*, to the effect that the advertisement in question was admitted quite inadvertently, and asks whether the Editor has punished the offender who admitted the advertisement.

BANGABASI,
June 9th, 1883.

6. The same paper publishes Mr. Allan Hume's letter regarding the agitation caused by Surendra Baboo's imprisonment, and says that Allan Hume's words are more valuable than those of a thousand men like the Editor of the *Englishman*.

Mr. Hume on the imprisonment of the Editor of the *Bengali*.

BANGABASI.

BANGABASI.
June 9th, 1883.

7. In reference to Major Baring's appointment to Egypt, the same paper says that it cannot be expected that his successor in India will be as able or liberal-minded as he is. It is sorry that so able a man as Mr. Leonard Courtenay has declined to come out—a gentleman who had been to India in 1875, and was known to be a man of advanced ideas in politics.

BANGABASI.

8. The same paper is not satisfied with the Punjab Self-Government Bill, now before the Legislative Council of India, as it provides for official Chairmen of Boards. It is, however, considered superior to the Bengal Bill, inasmuch as it provides for District Boards.

BANGABASI.

9. The same paper says that the waves of hatred against Lord Ripon and Mr. Ilbert have not only reached England, but also America and China. A Padre joined the monster meeting at the Town Hall (Calcutta); a Padre also joined the Rangoon Meeting, and a Padre in the North-West encouraged people to collect subscriptions. For such conduct these Children of Peace and Virtue were censured. At this some great man wrote, "when St. Paul at his own trial could plead the eternal privileges of his nation, why should not the Padres of this country do the same?" An Englishman has published a letter in the *Philadelphia Times*, of America, concerning this fact and the abuses heaped upon Lord Ripon in this country. The *Hare Street Englishman* has extracted this letter with the view of proving that the Americans also are censuring Lord Ripon and Mr. Ilbert. This trick of the *Englishman* has been detected. Such European tricks can no longer serve any purpose. The trick answered with the *China Mail*.

BANGABASI.

10. The same paper writes:—"The Hindu stone-god Salgram will now get European liberty. Hitherto he could not go to all kinds of places, such, for instance, as assemblies and Courts of Englishmen and Mahomedans. At the latter end of the nineteenth century such want of independence does not look well. Our Salgram will be eternally indebted to Justice Norris, as his sanctity will no longer be lost. We hear that Rajah Sivaprasad of Benares is trying, with the help of pundits, to preserve the (newly-acquired) liberty of the Salgram."

BANGABASI.

11. In an article headed "We are not disloyal," the same paper alludes to the efforts made by the *Englishman* and the *Pioneer* to prove that the native press is disaffected, and to re-impose the Vernacular Press Act. The *Hindoo Patriot* also is taken to task for acting a dubious part in the matter. The writer repeats what he wrote before, that there is not the remotest idea among the people that the Government intended to overthrow the religion of the people, or that even Justice Norris intentionally wounded the religious feelings of the Hindoos. People only fear lest other Judges and Magistrates in the mofussil should follow the example of Justice Norris, and that Mr. Norris is to blame for having acted on insufficient advice, and therefore he is unfit for the High Court bench. The whole vernacular press of Bengal is unanimous on this point. The writer concludes:—"The *Pioneer* would put us on the treadmill on a charge of spreading disaffection. We tell the *Pioneer* that the soul of political agitation is the increase of discontent. Can there be any improvement for a man who is always contented, who feels no want? To explain to the public an existing want—what ought to have been, but is not; what there was, but has been taken away—to increase discontent of this nature is the chief object of newspapers. We can never abandon this object. Let the *Pioneer* put us on the treadmill, let him re-enact the Vernacular Press Act, let him set fire to our house, and cut off

our nose and ears, we cannot refrain from discharging this great obligation. It need hardly be said that discussion of discontent is not seditious behaviour. The Conservative party in England is now dissatisfied with every act of the Government : their newspapers are thundering out every day in harsh terms of discontent, but are the Conservative party thrown into prison as rebels ? Dissatisfaction is the watchword of national progress. Who that is not mad can give up this watchword ?”

12. The same paper publishes brief accounts of meetings held at different places and letters of sympathy received from others regarding the case of Surendra Baboo.

Surendra Nath Banerjee's case.

BANGABASI,
June 9th, 1883.

13. The same paper publishes proceedings of a meeting of Pundits held at Navadvīpa, presided over by Pundit Brajanath Vidyaratna, at which the following resolutions were passed :—

Surendra Nath Banerjee's case.

BANGABASI.

(1)—To bring the Hindoo god Salgram for any reason into an English Court of Justice is quite contrary to the Hindoo Shasters and to reason. Justice Norris, by bringing the Salgram into Court, has degraded a Hindoo god ; has unfairly interfered with the Hindoo religion ; and has deeply wounded the feelings of the Hindoos.

(2)—We are pained and sorry at the unjust imprisonment of Surendra Baboo. We ought to convey to him by letter our deep sympathy and blessings.

14. The *Halishahar Prakashiká*, of the 9th June, in an article headed

The people of India want “justice.” “What is it that we beg,” says that the people of this country ask for justice in a broad sense, and that they want no more than what is offered to them in the Queen-Empress’ proclamation. Why, then, this agitation against Ilbert’s Bill ? The people want a fulfilment of the Queen’s pledges ? Why, then, this quarrel ? It is true that they enjoy many blessings under English rule, and are advancing in the path of improvement, but they cannot bear the deep wounds occasionally inflicted by Englishmen. Why do Europeans oppose Lord Ripon’s generous policy in reference to Ilbert’s Bill ? There are signs that feelings of race hatred between Englishmen and natives are beginning to work. Who will not say that the existence of such hatred is injurious to the country ? All that the people pray for is justice. If they get that, they want nothing more.

HALISHAHAR
PRAKASHIKA,
June 9th, 1883.

15. The same paper, in another article headed “India’s ruin a consequence of Englishman’s wrath,” asks, “Why is the fire of unrest visible everywhere in the

HALISHAHAR
PRAKASHIKA.

English dominions ? ” It is our firm conviction that the light of English civilization will make India bright ; that her internal improvements will be completed (under English rule). But our hopes vanish as we see the bad signs all around. A few wicked, little-minded Englishmen have set the breast of India on fire (of unrest). They look upon India as the field for accomplishing what selfishness prompts. This selfish set is the true enemy of India. They earn their livelihood in India, and exploit the country, but no one is permitted to say so. The Government sometimes encourages such little-minded people. The writer adds :—“Is their pride as the ruling race everything, and has the Indian nothing to boast of ? Open the door of history, unroll the pages of memory, and you will see that the ancestors of this slavery-loving, useless race once shook the earth by their bravery, and that imperishable monuments in the shape of literature, philosophy, science, and logic still attest their glory. Civilized races are still deriving

Natives and Europeans.

profit from a study of these. The same blood slowly circulates in their feeble bodies that inspired heroes like Bhishma, Drona, and Karna. Is it not madness to despise such a race as inferior?" The writer winds up by saying that, so long as Englishmen entertain such feelings, there is ground for apprehension. "From the drummers of Chunam Gully to the tea-planters of Assam, everyone wishes to lord it over us. India is unwilling to bear this unjust assumption of privilege. The hope of improvement is about to be plunged in the bottomless sea."

SANJIVANI,
June 9th, 1883.

16. The *Sanjivani*, of the 9th June, is surprised to hear that Mr. K. G. Badshah, Assistant Magistrate of Goalundo, has protested against Mr. Ilbert's Bill. Mr. Badshah is a Parsee by caste; and by his statement that natives of India are not duly qualified to try European offenders, he has but given proof of his own incompetency. This action of Mr. Badshah's involves not a little self-sacrifice on his part. He, it would appear, has surpassed even Rajah Shiva Prasad. How else could India be benefited if not by such liberal sons who have sanctified their race?

SANJIVANI.

17. The same paper remarks that the present system of leasing out cattle pounds at a high price has indeed made Government a great gainer, but the hardship suffered by poor people has increased tenfold. The receipts from cattle pounds have doubled in a short time. The lessees, of course, expect to realize a handsome sum over and above what they have to pay to Government. They have therefore hit upon a very dishonest plan, namely that every person who brings any cattle to the pound is paid by them a certain sum as his reward. The effect of this has been that a large number of dishonest men have begun to seize cattle from the fields and bring them to the pounds. Reports of this sort of oppression are being received from different parts of the country. It behoves the sufferers to bring their grievances to the notice of the sub-divisional authorities; and if these do not grant any redress, to petition the Lieutenant-Governor. The necessity for establishing village associations is daily becoming more apparent. At the present time agitation is the only means of supplying our wants.

SANJIVANI.

18. The same paper remarks, in reference to the military operations that are being conducted against Madagascar by the French, and the sending of iron-clads to the scene of war by the English for the protection of their own interests, that there is not much likelihood of a war breaking out between these two nations. As the saying goes—"All thieves are cousins." The English are seeking to snatch Egypt, the French Madagascar. Now, if they stand in each other's way, how can brotherly love be maintained?

SANJIVANI.

19. Referring to the success of the French arms in Tonquin, the same paper observes that the future of Asia is gloomy. The Russians, the French, and the English are, it would seem, determined to swallow the whole of this continent.

SANJIVANI.

20. The same paper remarks that the efforts of the *Pioneer* newspaper to defend the action of the Lieutenant-Governor in appointing Mr. Henderson to officiate as the Chief Presidency Magistrate of Calcutta, in disregard of the claims of Mr. B. L. Gupta, are utterly worthless and futile. If, as it is contended, Government has the right of appointing the person it thinks best to any given post, why then does it insist on the observance of the rule of seniority, and why on a recent occasion did it rebuke Mr. Croft for having disregarded that rule?

Mr. Rivers Thompson and Mr. B. L. Gupta.

SANJIVANI,
June 9th, 1883.

21. The same paper refers to the order passed by Major Hopkinson, the Cantonment Magistrate of Barrackpore, in a case recently brought before him by an old

Major Hopkinson.

Brahmin of the locality, charging his wife with assault, and subsequently begging permission to withdraw the charge. The order was that the defendant must appear in Court. Now, under section 342 of the Code of Criminal Procedure, the Magistrate had no power to refuse permission begged for by the plaintiff. The mind is filled with regret when it is reflected that the honor and property of millions of men are entrusted in the hands of such persons. Will not the Lord of Belvedere grant any redress in the present case? Is not Major Hopkinson aware that a respectable native female loses caste if she is made to appear in a Court of Justice? If he does not know this, should he be given magisterial powers?

22. The same paper condemns the *Englishman*, the *Pioneer*, the *Civil and Military Gazette*, and certain other Anglo-Indian newspapers for pouring abuse upon the native press, and seeking to fasten upon it the

Charge of disloyalty brought against the native press.

charge of disloyalty. The writer proceeds:—"We unhesitatingly call upon these truthful editors to point out by quoting the language of native papers that they are disseminating sedition, otherwise nobody will be prepared to accept the bare statements of these editors as gospel. If it is sedition to indulge in some plain language against any Tom or Jack, then we admit native newspapers are guilty of sedition; but if sedition consists in writing against the authority of the established Government, certainly the charge of sedition cannot be brought against native journals. In no country does Government appear to possess the love and confidence of its subjects to a greater extent than that to which the present Indian administration enjoys the love and confidence of the people of India. It was remarked with truth by a European traveller that, if Lord Ripon continues Viceroy, there will not be much need of maintaining an army in India. There is hardly a man in this country who will not be prepared to lay down his life to protect the life of Lord Ripon. If it were not an insult to the patience of Lord Ripon, natives would give a lesson to the *Bengal Times* for its rude language.

"What could be more ridiculous than that the *Pioneer*, which is so little scrupulous in its regard for truth, should yet take upon itself to preach truthfulness to others? Perhaps the *Pioneer* has not forgotten the meaning of the proverb—'The blind cannot lead the blind.' Even if native newspapers do not really have a due regard for truth, still journals like the *Pioneer* and the *Civil and Military Gazette* are not entitled to teach them truthfulness. The language of which, among native papers, can compare with the ungentlemanly language of papers like the *Englishman*, the *Bengal Times*, and others? Native newspapers have not yet reached such depths of meanness; and if ever they do reach them, that result will be due to the dishonest example of those Anglo-Indian journals.

"Those that are by various dishonest means seeking to discredit the Supreme Government with the people, that are inciting the officers in the army, that are advising the volunteers to lay down their arms, that are threatening they will take the law into their own hands, that are pouring indecent abuse on the people of this country, they, it would seem, are not disloyal, but seek the good of the Indian Empire! And those who are protesting against the use of such indecent language, who are evincing due love and confidence in the present Government, who are praying for the continuance of the Viceroy in this country, they are disloyal! Is this the

SANJIVANI.

language of sanity? If the present Lieutenant-Governor of Bengal had not been a man of weak intellect and vacillating disposition, then the question of who are truly disloyal would have been by this time authoritatively decided in a Court of Law. Fortunately for the Editors of the *Englishman* and other newspapers in Bengal they have got a Lieutenant-Governor after their heart."

SANJIVANI,
June 9th, 1883.

23. The same paper observes, in reference to the recent debate in Parliament on the subject of Indian expenditure, that it behoves the people of this country to agitate for the purpose of obtaining an effective voice in the administration of the finances. This can only be done by the establishment of Provincial Parliaments in India.

SADHARANI,
June 10th, 1883.

24. The *Sádháraní*, of the 10th June, resents the attacks made by Anglo-Indian papers on the native press. The *Englishman* and other Anglo-Indian papers, which abound in scurrilous abuse, cannot with propriety or grace preach the duty of moderation to vernacular journals. Their threat as to a revival of the Press Act will have no effect. The native press was unjustly gagged by Lord Lytton, but under Lord Ripon's rule it has regained its liberty. This fact does not warrant a constant holding out of a threat to take away its liberty. The *Hindu Patriot* also, which has done but little for the vernacular press, has taken upon itself to lecture it upon its duty at the present time. The *Patriot* gravely asks it to discontinue the religious agitation, and assures it that Lord Ripon has no desire to offer insult to the Hindu religion, as if this assurance was at all needed. Nobody ever suspected Lord Ripon of having offered any such insult. What, then, is the good of such advice? This may lead to bad consequences.

DACCA PRAKASH,
June 10th, 1883.

25. The *Dacca Prakásh*, of the 10th June, contains an article headed "Rajah Shiva Prasad," in which the writer characterizes the Rajah as a mean flatterer, dead to all feeling of patriotism.

SOM PRAKASH,
June 11th, 1883.

26. In a letter to the *Som Prakásh*, of the 11th June, purporting to have been written by certain suffering ryots, the writer directs the attention of Government to the desirability of reclaiming the extensive *beel* at Dhokra, which lies at a distance of nearly eight miles from the Deputy Magistrate's Court at Baraset. The *beel* contains about 20,000 bigahs of fertile paddy land, which, in the month of Jaistha, every year, is completely laid under water owing to the inundations of the neighbouring Vidyadhari river. These floods destroy the paddy seedlings over this extensive area, and the damage done is, calculating at the rate of Rs. 2 a bigah, nearly Rs. 40,000, exclusive of the labour of the cultivators. When Baboo Iswara Chandra Mitter was Deputy Magistrate of Baraset, the matter was by him brought to the notice of Government, which sent an engineer to the locality for the purpose of enquiry and report. The report submitted by that officer was to the effect that it was necessary to construct a lock and embankment to protect the *beel* from the inundation complained of, and that the expenditure required for this purpose was Rs. 10,000. The Afghan war was going on at that time, and the proposal was not consequently sanctioned. But that state of things has passed away, and it behoves Government to do the needful now. As for the initial outlay that will have to be incurred, Government may, in the course of one year, recover it by levying a contribution from the ryots who will be benefited by the measure at the rate of 8 annas for every bigah of land in their possession.

SOM PRAKASH,
June 11th, 1888.

27. We extract the following observations from an article in the same paper, headed "Bengal and Self-Government":—The law relating to Local Self-

Local Self-Government in Bengal.

Government for the Central Provinces has been enacted, and has doubtless come into operation; whilst the law for the North-Western Provinces and that for the Punjab are about to be passed. But Bengal, which, in point of learning and intelligence, is more advanced than those provinces, is destined, it would appear, to lag behind them in the matter of Self-Government. The effect of the two speeches made by Mr. Macaulay on Local Self-Government in Bengal has long since disappeared. The law relating to Self-Government for Bengal has not yet received form or development. What can be the reason of this? Are the authorities in Bengal less advanced than those in the provinces mentioned before? Are not the rulers in Bengal so pure and polished at heart as they appear, judged by their behaviour? Or is it that they are alarmed at the idea that if the people of Bengal are granted Local Self-Government, they will be enabled to receive such political training and acquire such proficiency in the conduct of public affairs that European officers will ultimately be expelled from this country? Are Bengalis a more powerful and robust race than the people of the Punjab, the Central Provinces, or the North-Western Provinces? Why is it that the official class in Bengal is so hostile to Bengalis? Is it for this crime,—that they do not double up their bodies and make salaams with both hands?

Now, in Bengal, it so happens that the materials which are to help in the work of exorcism are themselves possessed by evil spirits. We are surprised to notice that the officials in Calcutta, instead of furthering the noble work inaugurated by Lord Ripon, are opposing it. If they had been favourably disposed in this matter, and furthered it, Local Self-Government would have been by this time introduced in Bengal, and passed through the stage of experiment. Do not the officials in Calcutta ever feel even a curiosity to see by experiment whether natives of Bengal can work independently and satisfy Lord Ripon?

The opinions recently expressed by local officials on the subject of Self-Government agree in one point, namely, that municipalities should have official chairmen. These officials do not wish that natives should preside at municipal meetings and act independently. This, indeed, is a matter of no small wonder. Every day the people are realizing the fact that, under the present system of official chairmen, municipal affairs are not being managed satisfactorily. The people pay the municipal tax, but the condition of the villages is deplorable. This is particularly the case in the rainy season, when water accumulates in the village, and leaves of trees and weeds begin to decompose and emit noxious vapours. It is then that people fall sick, and many die. Do the authorities ever enquire into these things? This is the state of things under the present system of municipal management conducted by official chairmen; and if the system is continued, there will be no expectation of improvement. Officials, again, are so overweighted with a multiplicity of work that they have little leisure to attend to municipal matters. If, on the other hand, competent non-official native gentlemen were appointed chairmen of municipalities, the evils which are now experienced would be completely remedied.

28. In the course of an article headed the "Indian Association and the improvement of the country," the same paper makes the following observations:—

SOM PRAKASH.

Native opinion regarding the present administration.

Fortunately, under the auspices of the present Viceroy, our hopes, which had all but withered, are reviving. This is now the time for showing energy and sympathy. India is no longer the empire of darkness, or of

satan. Liberal principles now pervade the country. If England always makes us happy by giving us Ripon-Baring administrations, if the fair fame of England is not occasionally tarnished by immoral despots boasting of their statesmanship, can England and the English then ever become objects of dislike with the people of India? England has opened our eyes and shown us the way to happiness and improvement. The person who makes that way smooth and easy will earn our respect. For his sake we shall part with everything we have, and, if necessary, shall shed even our life-blood. On the other hand, the person who becomes an obstacle in that way we shall hate as a low creature, even though he may be of noble birth and a poet. He will be described in history as the lowest of the human species, as a beast; and so long as history is respected in this world, so long as religion is honored, and irreligion despised, so long shall people mention his name with dislike and contempt. If the sovereign looks upon all subjects with an equal eye, makes no distinction of creed or colour, confers equal rights upon all, appreciates merit, and rewards loyalty, then why should he need armies or forts? Every subject would then be a soldier in his service, and every man's house would be his castle. How few statesmen are now alive who understand this simple maxim of state policy? If the sovereign love the subjects, then by an inexorable law of nature the subjects must be attached to him. The glory and the interests of the two would then be identical. The conduct of certain Anglo-Indians has produced in the minds of many of us such a feeling of dislike and distrust of the English nation that we have ceased to believe that there are even a few good statesmen among them. The people have become extremely suspicious—witness the distrust of the actions even of the liberal party, expressed by some natives—a party which has conferred so many privileges upon the people of India.

SOM PRAKASH,
June 11th, 1883.

29. We extract the following observations from an article in the same paper:—Has Lord Ripon done anything unreasonable? No; nothing. Our respected

Lord Ripon and Mr. Ilbert's Bill. Viceroy is now, having an eye to justice, about to fulfil the assurances which the Queen, on assuming the Government of this vast empire, freely gave to the black population of this country, the promise which was honestly made by the civilized and truthful British Government. He has not moved outside the limits prescribed by statesmanship and Government, and is anxious to act according to rules. It is the conviction of pious minds that pledges given ought to be redeemed. Otherwise all reputation, honor, and moral obligation would be gone for ever. It is probably this consideration which has induced Lord Ripon to seek to preserve intact the honor and moral prestige of England. Lord Ripon is but honestly seeking to give effect to the Queen's proclamation. Wherein is he then to blame?

“Of all the Governors-General who have adorned the throne of India, not one, we can say from our hearts, has been so successful as Lord Ripon. He is the golden image of the beauty of this vast empire: the people love him with all their hearts. Calcutta was illuminated, but that light made darkness visible. We present retiring Governors with addresses, and why?—because we fear lest they should find some fault and do mischief. For this reason we make much show. But in most cases not one particle of respect is excited in our hearts. If the people of India love anybody with an open heart, it is Lord Ripon they so love. If ever they found an object of respect, they are fortunate in having found it to-day. To-day are laid the foundations of the eternal strength and safety of the Indian Empire. He who learns the policy of administration at the feet of Lord Dalhousie or Lord Lytton will bring ruin upon India.”

Considering the oppression that is committed upon natives of the country, it is desirable that the criminal law should be completely amended. How many hundreds of natives have been killed by sporting Europeans : how many have died from the effects of ruptured spleens, caused by the blows of irate Europeans. These cases are not properly tried, and the offenders escape with impunity. By this a premium is being held out to crime. In not a few cases the European Judge shows an undue leniency to the offender ; and even if the guilt is proved, condign punishment is not inflicted. Cases, again, happen in which, owing to the distance which separates the European Judge from the scene of action, the aggrieved cannot obtain the protection of the Law Courts. If these evils are to be removed, not only native civilians, but Native Deputy Magistrates also should be vested with jurisdiction over Europeans.

30. The same paper asks Lord Ripon to interfere in behalf of Dr. Aghor Nath Chatterji, who has been most uncereemoniously treated by the Nizam's Government.

Dr. Aghor Nath Chatterji.

SOM PRAKASH,
June 11th, 1883.

31. Writing on the same subject, the *Navavibhakar*, of the 11th June, asks why was the doctor subjected to so much indignity? If he had really given offence to the Nizam's Ministers, and if it had become necessary to deport him from Hyderabad, he might have been deported in a gentlemanly way. Why was he compelled to leave his wife and children behind? Even a person accused of murder is not subjected to so much hardship and degradation. What has become of the promise made by Mr. Dobbes that he would report the matter to the British Resident? We do not call upon Government to interfere with the independence of the Nizam's Ministers, but that these untoward events have happened since the death of Sir Salar Jung is a circumstance that leads to many unpleasant surmises. The Ministers are all of them residents of Hyderabad, and Dr. Aghor Nath's party were labouring for the good of Hyderabad. Why then did such things happen? We do not understand the mystery which hangs over this matter. Let enquiries be made. The Nizam is a minor. The recent event but plainly shows that a *pucca* man like Sir Salar Jung is no longer at the head of the Hyderabad administration. The insult offered to Dr. Aghor Nath should be repaired ; but that is not the chief consideration. We are anxious for the future of Hyderabad.

Dr. Aghor Nath Chatterji.

NAVAVIBHAKAR,
June 11th, 1883.

32. The following is the substance of a long article in the same paper, headed "We remain forgetful of our true interests." Lord Ripon's first resolution on Local Self-Government met with the approval of almost all natives and Europeans. The present attitude of Anglo-Indians towards this measure, however, shows that they first heartily approved of the measure, but now, to show their spite towards Lord Ripon, are condemning it ; or it may be that they did not approve with their hearts, but approved because not to have done so would not have looked well. Probably they thought that, as is usually done by astute officials, Lord Ripon was but humouring the people of India with a scheme of Local Self-Government which would be confined to mere platitudes. They, however, were disabused when they found that Lord Ripon was in earnest, and from that time they began to seek opportunities for discrediting the Viceroy. An opportunity soon presented itself in the shape of Mr. Ilbert's Bill. Anglo-Indians now raised a storm of opposition. They were fully aware of the innocuous character of the proposed law, and yet, conscious of the power of agitation, they kept on protesting. The object was two-fold, namely, *first* to discredit Lord Ripon ; and *secondly* to dissuade natives from their purpose of

What natives should do at this time.

NAVAVIBHAKAR.

agitating for Local Self-Government. The writer then proceeds to refer to the various expedients to which Anglo-Indians have resorted for the purpose of gaining their objects. They are, for instance, seeking to gain over zemindars to their side, to foster a belief among Englishmen that Lord Ripon is not popular with the natives of India, are misinterpreting the motives of the people in not making demonstrations in favour of Mr. Ilbert's Bill, and giving out that the religious agitation caused by Mr. Norris' action in the *Salgram* case is one that is directed really against Government. But whatever they are doing, the Anglo-Indians have their chief objects prominently before their view. Natives, on the other hand, confused by a multiplicity of burning questions, are proceeding in an aimless manner, and have, it would seem, forgotten their true interests, which consist in supporting Lord Ripon and strengthening his hands by means of constitutional agitation.

NAVAVIBHAKAR,
June 11th, 1883.

33. The same paper in another article continues the subject, and remarks that Surendra Nath Banerjee's case and that of the *Salgram* have no connection

What is our duty now ?

with native agitation in support of Lord Ripon. As for these matters, they will be soon settled. Those that are responsible for the agitation—the Judges of the High Court—have now perceived their error, and will not probably again bring a *Salgram* into Court. And if the Viceroy issues a proclamation that no officer of Government shall ever offer an insult to a Hindu god, the uneasiness of the people will be removed. The question of the High Court's summary jurisdiction in contempt cases again will shortly be decided by the Privy Council, so that the agitation in connection with those matters will soon die out. But it behoves the native community to support Lord Ripon's liberal policy, and evince their love, respect, and affection for His Excellency. The Anglo-Indians are pouring abuse on his devoted head. Their action is really unbearable. The requirements of gratitude, as well as of self-interest, make it incumbent upon the people of this country to support Lord Ripon.

NAVAVIBHAKAR.

34. The same paper continues the subject in another article, and exhorts the native public to make a sustained and constitutional agitation in favour of

Lord Ripon and native agitation.

Lord Ripon's policy. The agitation should be conducted with firmness and moderation, and personalities and abuse should always be avoided. Defence, and not retaliation, should be the watchword of the agitators. The British public must be shown that Lord Ripon is popular with natives of India; that he is patient and firm, and possesses all the qualifications which an Indian administrator ought to possess; that he has not fomented race antipathies, and is not unduly partial to any section of the people; that he is but following the line of policy indicated in the Queen's proclamation; and that there is no necessity for reviving the Vernacular Press Act.

NAVAVIBHAKAR.

35. The same paper is not satisfied with the Punjab Self-Government Bill. The district committees shall

The Punjab Self-Government Bill.

allot funds to sub-divisional committees. It is due to this system that in Bengal the money raised in Howrah is expended in Hooghly, and that raised in Baraset is expended in the neighbourhood of Belvedere. It is not clear why this evil is sought to be introduced into the Punjab. All difficulties would be solved if the income of sub-divisional committees were made over to those committees themselves. The provisions of sections 55, 56, and 57 of the Bill are extremely objectionable. The keeping of so much power in the hands of Government means that the ascendancy of district authorities will be continued. "We can never agree to this arrangement, and shall be very

sorry if our brethren of the Punjab agree to it. We know that the new committees will not be able to learn their duties in a short time, and we would not object if district and divisional authorities would but content themselves with honestly teaching and instructing those bodies. Our fears are due to the fact that officials are in the habit of unduly exercising their power." Considering that the member in charge of the Bill expressed himself to the effect that a considerable time must elapse before power could be transferred to committees, there is not much expectation of success. The Punjab Self-Government Bill has not given satisfaction.

36. The same paper remarks that it should be clearly laid down that

Government officers not to engage
in any trade, &c.

Government servants, particularly executive and judicial officers, should have no concern with any trade, or should engage in no loan

transactions. The public have an impression that many high officials are in the habit of borrowing money from wealthy natives, and that these loans are never repaid, but that the lenders, in consideration of their money, are granted many favours.

37. The *Cháruvartá*, of the 11th June, remarks that one long year has elapsed, and yet Local Self-Government has not been introduced all over the

Local Self-Government in Bengal.

country. Mr. Rivers Thompson, it would seem, no longer takes that interest and shows that energy in respect of this matter which were formerly noticed. He now seems to float straight obedient to the stream. The Bengal Self-Government Bill is in the hands of a Select Committee. Some time will yet elapse before they awake. Hitherto natives and Europeans alike have recognized the wisdom of the fundamental principles of Local Self-Government, but, thanks to Mr. Ilbert's Bill, the Anglo-Indians are now condemning them unsparingly. They, it would seem, are determined to cut up by the root all the noble measures of Lord Ripon. Mr. Thompson's movements are not such as to inspire hope.

NAVAVIDHAKAR,
June 11th, 1893.

CHARU VARTA,
June 11th, 1893.

38. The same paper compares the guilt of Surendra Nath Banerjee

Mr. Norris and Surendra Nath
Banerjee.

with that of Mr. Norris, and points out that, though both gave offence, one to Hindu society and the other to the High Court

Judges, unwittingly and in good faith, Surendra Nath has been sent to jail, while Mr. Norris has not been even rebuked.

CHARU VARTA.

39. The same paper remarks, in the course of an article on Mr.

Mr. Rivers Thompson.

Rivers Thompson, that at the dinner given by the Bengal civilians in honor of Sir Ashley

Eden it was observed by the present Lieutenant-Governor that he would tread in the footsteps of his predecessor. But it is to be regretted that, instead of imitating the good qualities of Sir Ashley Eden, Mr. Thompson has imitated his faults. Mr. Thompson has not been able to acquire in the least that clear knowledge of finance, that earnestness, untiring exertion and force of character for which Sir Ashley Eden was so famous. The excise policy of the late Lieutenant-Governor was a deep blot on his administration. Not only has Mr. Thompson approved every letter of that policy, but by including fresh date-juice among exciseable articles has surpassed even his teacher. Lord Ripon abandoned the Cabul policy of his predecessor and repealed the Vernacular Press Act—measures which redounded to his credit. As, on the one hand, it is wrong to reverse all the acts of a preceding administration, so, on the other, it is but simply doing one's duty if one reverses them from a conviction that they are wrong. But Mr. Thompson has approved of the excise policy of his predecessor with his whole heart. We are exceedingly mortified at the part taken by Mr. Thompson in connection with Mr. Ilbert's Bill. The

CHARU VARTA.

Government of India was anxious to remove the stigma of race distinction, and a particular grievance of native civilians, but Mr. Thompson, instead of taking Lord Ripon's side, and seeking to wipe out this reproach of British rule, joined the ranks of the opposition, and began to throw obstacles in the way. Many believe that it is because they obtained the sympathy of Mr. Thompson that the opponents of Mr. Ilbert's Bill have assumed such an uncompromising attitude.

As regards Self-Government, various unpleasant rumours reach our ears. It will not require time to see that Mr. Thompson is no longer animated by his former zeal and liberal spirit. It is possible that the elective franchise may be granted liberally, and that Government may yield to the native demand regarding the appointment of Vice-Chairmen; but from noticing the attitude of Mr. Thompson we fear that His Honor will not be able to extricate himself from the influence of the civilian clique, and that at last we shall have to witness the magisterial figure flourishing at the head of Self-Government Boards.

In the Bihari-Marsden affair also we have found evidence of the feeble-mindedness and partiality of Mr. Thompson. Mr. Gupta is in every respect fit and entitled to officiate for Mr. Marsden. Why then did he not get the acting appointment? Many say that Mr. Thompson is alarmed at the fierce attitude of the opponents of Mr. Ilbert's Bill. If the ruler of the country thus gives encouragement to the promoters of an improper agitation, then who will hold the wicked in check?

Besides this, we have not been able to commend Mr. Thompson's decision in the case of Azim Chowdhuri, of Ashruff Bibee, and in other cases. There is yet time left, and we have not lost all hope for Mr. Thompson. There is no more good fortune for a ruler than that he should be loved and respected by the people. Elated with hopes, the people of Bengal had received Mr. Thompson. Will he even now gratify those hopes?

CHARU VARTA,
June 11th, 1883.

Mr. Wight, Deputy Commissioner of Cachar.

40. A correspondent of the same paper dwells on the high-handed proceedings of Mr. Wight, the Acting Deputy Commissioner of Cachar. Quite recently he ran after a person who was smoking in front of his shop with a view to beat him. He pursued a native female into her hut, and abused her and her brother-in-law, and had the latter arrested by the police and brought before him for trial. He entered a house where a *pathsala* was being held, and abused the boys, who were repeating a lesson in a loud tone.

ANANDA BAZAR
PATRIKA,
June 11th, 1883.

The religious agitation and Anglo-Indian newspapers.

41. The following observations are extracted from the *Ananda Bazar Patrika*, of the 11th June:—The *Pioneer*, the *Englishman*, the *Daily News*, &c., have determined to stop by mere scolding the present religious agitation in this country. But owing to their defects of character their position in this country is such that the more they scold, the more will this fire burn. The abuses poured by the *Englishman*, &c., upon the people of this country have so exasperated them that the words of the *Englishman*, &c., however sweet, and however honestly and disinterestedly spoken, will only excite the anger of most people in this country. The *Pioneer*, again, has not done well in appealing to the *Hindoo Patriot* for help; for most people in this country have the same respect for the *Hindoo Patriot* that they have for the Anglo-Indian newspapers. This religious agitation would have ceased by this time had not the *Englishman*, the *Pioneer*, &c., tried to support Mr. Norris. The people were alarmed at an unjust act of Mr. Norris. They thought that if an object or image worshipped as a symbol of the Most High could be produced in evidence before the High Court, their religion was in danger; and so in fear the Hindus made the

agitation. In supporting Mr. Norris the *Englishman* and the *Pioneer* tried in a manner to convince the Hindus that Mr. Norris had done nothing wrong; or that, if any wrong was done, the Hindus should make no noise about it, otherwise Government would blow them from the mouth of guns. The Hindus were dissatisfied with certain doings of Mr. Norris. The Hindu-hating Anglo-Indian newspapers said—"If you make any agitation about the doings of Mr. Norris, Government will be dissatisfied with you:" in other words, the action of Mr. Norris had the sanction of Government. The Hindus then thought that it would not be proper to cease to agitate, and that they should send a petition to Government against Mr. Norris. That would dispel two errors. The *Pioneer* and the *Englishman* are saying that on pretence of religion the people of this country are trying to embarrass the Government. The petition will enable the Government to know that such is not the real object of the present agitation. It will also dispel the alarm which has been raised in the minds of the Hindus by the representations of the *Englishman*, &c., that Government is opposed to the agitation. The agitation which is now going on has, therefore, the *Englishman*, &c., for its principal cause. Its object is to dispel the errors which have been produced in the minds of the Hindus and of the Government by the representations of the *Englishman*, &c., and it has no connection with Lord Ripon.

42. The same paper points out the necessity of making an agitation in support of Lord Ripon. By trying to do good to the people of this country Lord Ripon has made three powerful classes his enemies. By appointing Romesh Baboo to act as Chief Justice, and by inaugurating the scheme of Self-Government, he has created dissatisfaction among the English officials of this country. By introducing the Jurisdiction Bill into the Legislative Council he has made all the Anglo-Indians his enemies; and by introducing the Rent Bill he has in all probability made the zemindars and their dependents his enemies. At such a critical time, when he has three such powerful classes arrayed against him, it is the first duty of the people of India to make an agitation in support of Lord Ripon. The people are, however, so absorbed in the agitation in connection with Surendra Babu that it is to be feared lest they feel exhausted and fail in their duty towards Lord Ripon. The enemies of Lord Ripon have employed all demoniacal forces against him. They have tried to keep the people of India in check by loud noise, outcries, defamation, gnashing of teeth, rolling and reddened eyes, and lustre of sharp weapons, &c., and in this have succeeded in some measure. It will be a very difficult task for the people of India, who are so lifeless and full of religious scruples, to destroy such demoniacal force. For this they will need all their strength—mental, physical, religious, and pecuniary. If unexhausted by the agitation in connection with Surendra Babu, they can again take the field and make a further agitation in support of Lord Ripon, they will prove their capacity for ceaseless political agitation. But if they feel any doubt in this matter, they should even now act with an eye to the future.

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PATRIKA,
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43. The same paper makes the following remarks on the debate that took place in reference to Lord Ripon's policy in the House of Commons on the 11th May last:—
Lord Ripon.
The Conservatives have shown, by their endeavour to discredit Lord Ripon and recall him from India, that English party-leaders do not seek the good of the Empire, do not care for the welfare of the Empress, and do not look to the peace and happiness of her subjects. What they want is the victory of their party. If the governing classes in England knew, even to a slight extent, what a fire was kindled in this country by Lord Lytton and his

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official followers, how Lord Ripon extinguished it, and what a terrible agitation would be raised in this country if Lord Ripon were compelled to retire from India, Mr. Bartlett would not have spoken a word against Lord Ripon in Parliament. In fact, we forewarn the rulers not to do anything against Lord Ripon; for if any such thing were done, the people of India would raise such an outcry as would shake the very throne of the Queen. We are Indians; we know the feelings of people of this country; and we are aware that, notwithstanding all the efforts made to create a lasting feeling of loyalty towards the Government in the minds of the people, no ruler had hitherto achieved a complete success in this matter. But Lord Ripon has accomplished this. Through Lord Ripon's efforts the feeling of loyalty has been evoked in the heart of every Indian. Unless the English nation become mad, and be abandoned by the goddess of prosperity, they will not try to recall from India a Governor-General who has done so much for the British Government.

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44. The same paper observes as follows:—For a month a serious agitation has been going on in reference to the question whether, in bringing an idol into Court, Mr. Norris was really guilty of an offence, and whether any harm has thereby been done to Hindu religion. Even those who try to acquit Mr. Norris indirectly admit that he has done wrong by taking the idol into Court. They only urge that Mr. Norris cannot be blamed, *first*, because the idol was brought into Court with the consent of the parties; *secondly*, because it was brought according to the advice of his Brahmin interpreter, Bany Baboo. As to the first point, the reply of the many is that, as reported by the *Mirror*, Mr. Norris remarked from his judgment seat:—"Is not the dignity of Her Majesty's Court greater than that of a piece of stone?" And if the idol were brought into Court at the desire and request of the parties, what necessity was there for Mr. Norris to make any comparison between the dignity of the idol and that of the High Court? If Justice Norris really made any such comparison with the dignity of the High Court, his supporters lose their first ground. As to the second point, the reply is that, as reported by the *Statesman*, the interpreter who advised Mr. Norris to bring the idol into Court does not now consent to make an affidavit in this matter; so the second ground of his supporters also fails. If Mr. Norris brought the idol into Court with the consent of parties, and according to the advice of the interpreter, even in that case he cannot be acquitted. Even the wise editor of the *Hindoo Patriot* has admitted this. The *Hindoo Patriot* has said that in so serious a matter Mr. Norris should not have acted upon the advice of the interpreter and the consent of parties, and that he should have at least consulted Baboo Romesh Chunder Mitter. Whether an insult has been offered to the Hindu religion by taking the idol into Court is a question for pundits acquainted with the Hindu scriptures, and for the Hindu society to decide. Hundreds of public meetings have been held in connection with the religious agitation. In this country Navadwipa, Bikrampore, Benares, Bhatpara, &c., are the principal seats of Hindu learning, and in all these places meetings have been held, and after a good deal of discussion it has been decided that harm has been done to Hindu society and religion by the taking of the idol into Court: various texts were cited by the pundits in support of this view.

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PATRIKA.

45. The following is a translation of an editorial paragraph in the same paper:—

"We find that our present Lieutenant-Governor, Mr. Thompson, giving up hands, feet, strength, and intellect, is placing himself in the hands of

Mr. Thompson.

Anglo-Indians, who are opposed to the Government of this country (India). Is there no disinterested friend of his who can rescue him from this danger? Some time ago he showed his weakness by appointing Mr. Henderson as the Chief Police Magistrate of Calcutta in supersession of Baboo Bihari Lal Gupta. He has again recently shown this weakness by appointing Dr. McConnel Professor of Materia Medica in the Medical College in supersession of several native medical officers. But by promoting Mr. Rattray, the notorious Police Superintendent of Pubna, he has made himself famous throughout the world. Mr. Thompson's brain has been so much shaken by the Jurisdiction Bill that now those whom the people of Bengal consider guilty appear innocent in his eyes. Mr. Thompson becomes anxious to reward him whom the people of Bengal consider deserving of punishment."

46. In another editorial paragraph the same paper says that fortunately the people of Bengal are so occupied with

Mr. Thompson.

Self-Government, the Jurisdiction Bill, imprisonment of Surendra Baboo, insult to Hindu religion, &c., that they have forgotten everything else, otherwise they would have, by this time, caused considerable disquiet to Mr. Rivers Thompson, who is conducting the administration with so much weakness. It is rumoured that he has given his opinion against the Jurisdiction Bill. When Englishmen in Bengal are opposed to the Jurisdiction Bill, it is impossible for Mr. Rivers Thompson to support the Bill. But Sir George Campbell, Sir Richard Temple, and Sir Ashley Eden were in favour of the Bill, and their opinion should carry greater weight. Let Mr. Thompson have any mental consolation he likes, let his friends support him in any way they will, most people, however, will call him weak-minded for not supporting the Jurisdiction Bill. What Mr. Thompson alone says is opposed to the views of his three immediate predecessors. Ten years have passed away since the departure of Sir George Campbell. During these ten years the country has considerably advanced, and native civilians have by their work given proof of their ability. Yet Sir George Campbell is in favour of the Bill, and Mr. Thompson is opposed to it.

47. The *Samaya*, of the 11th June, notices with pleasure that in the present political agitation there has been such

Present agitation.

an awakening of national life as has not been witnessed for more than a thousand years in this country. From the Himalayas to Cape Comorin, from Karachi to the hills of Manipur, all have been awakened. Hindus and Mussulmans, princes and peasants, zemindars and ryots, Sikhs and Rajputs, Bhudhists and Jains, differing in religion and race, are of one mind and united in one life. This political unity is an unprecedented thing for India. An effort should be made to perpetuate this state of feeling.

48. The same paper thinks that steps should be taken to put a stop to the shower of abuse that the *Englishman*

The *Englishman* newspaper.

newspaper is pouring upon the people of this country. It was hoped that Government would punish the Editor. But has the Government been terrified by the demoniacal outcries of the Anglo-Indians? The Editor of the *Englishman* and some other Anglo-Indian editors and their correspondents are freely showering abuse upon Bengalis, specially the Bengali Hindus, and creating a feeling of hostility between Bengalis and Englishmen. Will Government take no steps to put this down? Even if the Government inflicts no punishment, the people should not remain apathetic.

49. The following paragraphs are translated from the same paper:—

The Lieutenant-Governor.

"Sir Richard Temple, who was formerly Lieutenant-Governor of Bengal, has supported

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SAMAYA,
June 11th, 1883.

SAMAYA.

SAMAYA.

Mr. Ilbert's Bill. This is no doubt a matter for gratification. Sir Ashley Eden is of course in favour of Mr. Ilbert's Bill, and Sir Richard Temple and Sir George Campbell are supporting it. Now in this matter only Mr. Thompson, "the most pious," has become an object of admiration by opposing the Bill. When Mr. Thompson goes away, the Eurasians and Anglo-Indians will have his image made in brass to be used as paper-weights in their drawing-rooms. Mr. Thompson, it seems, will cause the vessel to sink, saying that he cannot steer it, and go away, giving up the captainship. He is finding out that it is not easy for him to do the duties of a Lieutenant-Governor, and that, on the contrary, it is a troublesome affair. We are saved if he resigns and returns home.

"On Her Majesty's birthday this year no Bengali has received any title. Is this owing to the soil of Bengal or to the merits of its ruler? Such is Mr. Thompson's greatness that before his lustre the lustre of all Bengalis has diminished. Again, Mr. Thompson himself has not got the title "Sir." We thought all Lieutenant-Governors are knighted. But we now see it is not enough to be a Lieutenant-Governor: he must show his ability. Is it then the fact that he is not efficient? He is a very pious man. Why then is he not knighted? He is trying to do so much for the Anglo-Indians; he has protested so much against Mr. Ilbert's Bill; he has, with special dexterity, lost a year in reference to Self-Government; he has tried so much, in vain, to promote the convenience of the Europeans by the Darjeeling Coolie Bill; he has increased the revenues of Government by imposing a tax on date-juice, and by keeping in force the out-still system. He has given such proofs of his ability, why then has he not been knighted? It seems to us that this oversight has pained Mr. Thompson to the core of his heart. Mr. Thompson is conducting himself in such a way as to make it doubtful whether it will ever be his fortune to be knighted.

"During the time of our (present) Lieutenant-Governor Bengalis will no more get high appointments. The other day Mr. Henderson was made Chief Police Magistrate in supersession of Mr. Gupta. Again, a few days ago, instead of appointing some native medical officer to Dr. Chandra's post in the Medical College, Dr. McConnell was appointed. Dr. R. C. Chandra was Professor of Materia Medica; and before him Dr. Chuckerbuttee had held that appointment. Both of them lectured with credit, and it cannot be expected that a foreigner can give as good instruction as a Bengali teacher can, to Bengali students, regarding the use of drugs. A European physician can never know so much as a Bengali physician does of the habits, physical peculiarities, &c., of the people of this country * * *. For these reasons we say that a native should be appointed Professor of Materia Medica in the Medical College. Nor is there a lack of native civil surgeons. Mr. G. P. Roy is an able man. He has before this taught at the Nagpore Medical School with very great ability and credit. What objection was there to appoint him to the post of Dr. Chandra? Has the Lieutenant-Governor resolved in his mind that he will not give any high post to a black man? What harm have the Bengalis done him that he is so opposed to them?"

SAMAYA,
June 11th, 1883.

50. The same paper learns from a trustworthy source that the officers of the High Court are willing to release Surendra Baboo. Some friends of

Surendra Baboo's case.

Surendra Baboo, instructed by these officers, advised him to apply for a review, with another apology; but owing to Surendra Baboo's firmness they have not been successful.

SAMAYA.

51. The same paper thinks that people in England perhaps do not know how powerful the rampant Anglo-Indians have become in this country. All

Anglo-Indians.

that happens in India is misrepresented by Anglo-Indians in England.

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Most of the Viceroys on coming to India fall under their influence; and whoever tries to act independently meets with obstruction at every turn. As soon as Lord Ripon intended to act according to the Queen's proclamation, the wicked Anglo-Indians appeared before the Government of India in their true colours. Perhaps the Government of India will have to bow its head before them. The writer then proceeds as follows:—

“ O people of England ! behold what a terrible class of Englishmen you have created in India. The glory of the representative of the Empress of India is about to pale before them. Even the Prime Minister of England will perhaps have to suffer defeat at their hands. The wicked Anglo-Indians are fearlessly abusing Lord Ripon; and not satisfied therewith, are to their heart's content pouring abuse upon the innocent people of Bengal. We have been confounded by witnessing their doings. Under the shadow of the Government of India what a terrible and wicked class has been created. Not to speak of ourselves, they set at nought even the representative of the Queen: they think they are the sovereign of India. If the people of India oppose their unjust doings, their anger knows no bounds. We shall always have to bear in mind that we shall have constantly to submit to ill-usage at the hands of these wicked men. Looking towards Government for help, how long shall we continue to be trampled by them? We have learnt much from the present agitation. It will not do to retire to a corner, crouching with fear. Unless we are guided in our future action by what we have learnt from the Anglo-Indians, there is no hope for us Brethren, if you wish to raise your head in the civilized world, advance into the field of action to carry out the first principle of life which the Anglo-Indians are compelling us anyhow to learn.”

52. The same paper maintains that the present agitation is a protest against the despotism of the ruling class. Those

The meaning of the present agitation.

who think that connection with religion has made it so universal and deep have not understood its inner meaning.

The assertion of the *Englishman*, the *Pioneer*, &c., that the people of India and the native newspapers are trying to raise the standard of rebellion by alleging that Government has causelessly interfered with religion, should be rebutted. No Indian, even in his dreams, ever imputes any fault to the present Government. If any Viceroy in India has ever succeeded in evoking the hearty loyalty of the whole Indian population, it can be boldly said that it is Lord Ripon. In this vast agitation the people have nowhere been wanting in loyalty towards the Queen and Lord Ripon. The rigorous administration of Lord Lytton, followed by the liberal rule of Lord Ripon, the Anglo-Indian agitation, and the imprisonment of Baboo Surendra Nath Banerjee, has given a new life to the people of India. What is wanted to give strength to this life is a revival of rigorous administration.

SAMAYA,
June 11th, 1883.

53. The same paper contains a poem expressing the joy of the writer at the revival of national life in this country.

National life.

He thinks that oppression will only strengthen

this life. This idea runs through the following lines, in which one stanza of the poem is rendered:—

“ Englishmen, kick as much as you like; pour abuse; do as much injustice as you can; then India will awake; this long night of sorrow will end. There is no need of good government. Rule this vast empire with the sword; trample the natives under foot, then their cold blood will become warm; and the picture of unity will charm the heart.”

SAMAYA.

SAMACHAR
CHANDRIKA,
June 12th, 1883.

54. Referring to the Native Jurisdiction Bill, the *Somachar Chandriká*, of the 12th June, makes the following observations :—This Bill indeed presents an opportunity of forming a correct estimate of an Englishman's character. It has been instrumental in evoking an extraordinary amount of race feeling between the native and the Englishman. Over and above this, the ungentlemanly behaviour of the Editor of the *Englishman* newspaper towards the native tends to make the breach between the races an irreparable one. Day after day the long columns of the *Englishman* are filled with the abuse of the native. Calumniators, it is well known, are never respected and made much of in respectable circles. What then is to be said of a society where men like the Editor of the *Englishman* command respect? The Editor of the *Englishman* is surely unpardonable. If the Government of India do not take steps to chastise the offending Editor the all-seeing God will not tolerate such conduct.

SANGBAD PURNA-
CHANDRODAYA,
June 11th, 1883.

55. After expressing its regret at the intended departure of Major Baring from India, the *Samvad Purnachandrodaya*, of the 11th June, thinks that somebody like Mr. Fawcett should be nominated to the vacant office. Sir Ashley Eden, though an able man, can hardly be considered eligible for the post, inasmuch as his residence in India has created in him a desire to imitate the disposition of Anglo-Indians. The same objection applies to the case of Mr. Colvin.

SAR SUDHANIDHI,
June 11th, 1883.

56. The *Sar Sudhanidhi*, of the 11th June, remarks that the interests of free trade require that the English import duty on silver goods manufactured in India should be reduced.

PRABHATI,
June 12th, 1883.

57. The *Prabháti*, of the 12th June, expresses its regret at the news of the approaching departure of Major Baring from this country. The cause of indigenous trade and manufacture is likely to suffer from his absence. With a heart filled with gratitude, the Editor begs that the Home Government may not deprive India of the services of Major Baring.

None of the candidates that have been named as successors to Major Baring meets with the approval of the Editor, who is for bringing out a new man from England.

SAMBAD
PRABHAKAR,
June 12th, 1883.

58. Referring to the movement created by the recent trial of the Editor of the *Bengali*, the *Sambad Prabhakar*, of the 12th June, observes :—“The causes which still keep up the wave of agitation in connection with the contempt case are two, namely, an attack upon the Hindu religion and the passing of a hard sentence on a distinguished leader of the native society. Now, two questions have cropped up in connection with the contempt case, viz. the exercise of an unlimited jurisdiction on the part of the High Court, and the blow given to the Hindu religion. Regarding the first question, the Editor begs that Lord Ripon may enact a law on the model of that obtaining in England, on the subject of the contempt of Court, and thereby save the liberty of the press from the danger with which it is threatened at the present moment.

As regards the second question, the request of the Editor is that Government should make such a law as would prevent all future Judges from stepping into the shoes of Mr. Justice Norris. Some newspapers dwell on the impropriety of keeping up the religious agitation which has grown out of the prosecution of the Editor of the *Bengali*. To them it may be replied that, even if the propriety of this advice be admitted, it still

behoves Government to assure the native public that no insult to Hindu religion is intended. The public of course know well that, so far as this affair is concerned, Government is innocent. It is superfluous to remark that the present agitation is not directed against Government.

59. Referring to the statement made by the *Englishman* newspaper,

The *Englishman* newspaper.

of the 8th June, regarding the unfitness of the municipalities of Serampore, Krisnagur, and

BURDWAN SANJIVANI,
June 13th, 1883.

Burdwan to receive the elective franchise, the *Burdwan Sanjivani*, of the 13th June, makes the following remarks:—With regard to Serampore and Krisnagur the Editor has nothing to say, inasmuch as he is ignorant of the proceedings of those municipalities; but so far as Burdwan is concerned, the statement of the *Englishman* has no foundation whatever. The people there really take an active interest in municipal elections. As the day of polling draws near the excitement of the people knows no bounds. With reference to the statement made by that journal, that of about 8,000 rate-payers only 1,900 were present at the last municipal election, it may be said that last year the total number of rate-payers entitled to vote was only 6,000, 2,000 rate-payers of the ward C being excluded, inasmuch as the above ward had not had the right of election given to it. Other circumstances, such as malaria, absence from the town, hot season, amply account for the smallness of the number of rate-payers present at the election. These things show that, so far as Burdwan is concerned, the statement made by the *Englishman* newspaper is not true.

60. The *Sambād Bāhikā*, of the 31st May, thus writes about Nilgiri

Affairs at Nilgiri.

affairs:—We regret to inform our readers that the news from Nilgiri is not very encouraging.

SAMBAD BAHIKA,
May 31st, 1883.

Rumour singles out the new Dewan as the cause of all the troubles that have occurred there. It has been brought to our notice that a deputation of about 7,000 inhabitants of Nilgiri waited on the Rajah on Monday last, and demanded the dismissal of the new Dewan and of the Peshkar. The Rajah advised the deputation to wait till he was in a position to take over charge from the Dewan. We were then informed that the Dewan started that very night for Cuttack. The Balasore men, who were to become constables and head-constables in Nilgiri, came away disappointed, as they doubted very much whether the Dewan would be retained in the Rajah's service.

61. The *Purusottam Patrika*, of the 28th May, gives the following

Loss of a ship.

news:—A small ship, named *Setaramswami*, conveying 4,200 maunds of rice, left False

PURUSOTTAM
PATRIKA,
May 28th, 1883.

Point for Madras on the 17th of April last. Just near Pondicherry it was suddenly overtaken by a storm that prevented it from throwing in anchor, and drove it northward until it leaked and stranded near the coast of Kanaraka on the 18th of the same month. The crew consisted of 16 men, of whom 15 were saved by life-boats.

[The *Uriya* newspapers continue writing about the case of Baboo Surendra Nath Banerjee.]

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 16th June 1883.

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